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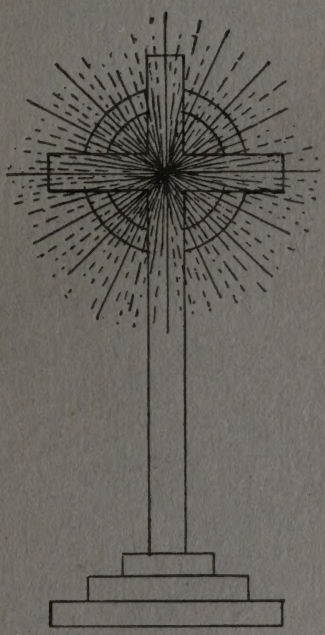
THE HERALD OF THE CROSS.



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CONTENTS.

PAGE.

THE VOICE OF THE WATCHMEN 321

THE NEW INTERPRETATION. (VI. The Human Jesus.)
J. Todd Ferrier 322

SOUL OF MY SOUL. J. A. Edgerton 331

OUR ANIMAL KINDRED. Dr. Robert H. Perks, F.R.C.S. 332

THE NEW CRUSADE. Helen Chauncey 336

WHO ARE THE BLESS'D? Prince 336

EDITORIAL NOTES 337

The Human Christhood—The Teachings of St. James—The Church as Betrayer—How St. Peter was Deceived—The First True Record—The Effects on Human Life of Delusion—The Soul's great Need.

ANSWERS TO CORRESPONDENTS. The Editor. .. 344

(1) The Souls of the Atlanteans.
(2) The Children of Venus.
(3) The Soul's Experience in a Material Body.
(4) The Use of Religious Symbols.
(5) Aids to Soul Culture.

THE ASTRAL POWERS. Ed. Maitland. B.A. ... 348

THE DIVINE LOVE. Dr. Geo. Matheson .. 350

WHERE TRUE PITY DWELLS. J. Todd Ferrier ... 351

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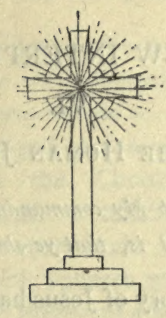

THE HERALD OF THE CROSS.

No. 11, New Series. November, 1905, Vol 1.

THE VOICE OF THE WATCHMEN!

The Spirit of The Adonai saith unto his servant, Son of Man, write of the things which shall be.

The Daystar has arisen in the Eastern Heavens, whose going forth is to be as the Sun in his strength.

He of whom the Messengers spake cometh from The Adonai to declare the way opened for the return of the children of light.

The watchmen long cried in vain that the day of His coming drew near, for the souls of men slept.

But now the morning has broken and the day is at hand, for He is near of whom the watchmen spake.

His voice shall be heard from afar, and His sheep will hear and know His call. They shall no more go out from His fold, but find their full life in His service before the Adonai for evermore.

In that day there shall be no more the voice of sorrow in the land of their nativity, nor mourning in the land of their bondage.

For in that day shall the Highway of Zion be open unto all who seek the Holy Hill of the Lord, the Mount of the realisation of the Soul's great quest.

THE NEW INTERPRETATION.

VI.

THE HUMAN JESUS.

"If ye love Me, keep My commandment;
"My commandment is, that ye show love one to another.'

THE human history of Jesus has not been truly known since the days of the Brotherhood. That history was early perverted. Those whose hate of His advent had sent them to this earth at that period, had many reasons for mixing up that history with such traditions as would finally blot out the vision of the true human side of His life. They knew that the purpose of the Christhood was to awaken in human souls a sense of their own need for the realisation of such a life of Goodness as Jesus lived. They also knew that the presentation of a purely human Christhood would set them wondering how it could be attained. They were well aware that the human race had no conception of what a Christhood meant, and that they had no image or picture before them of how a Christhood would appear. And this lack of inherent knowledge of any Christhood gave the deceivers power to create a picture of a Christhood for the human mind. And as the minds of the souls of this Planet could not conceive of anything above the state to which they had once attained prior to their fall into matter, these deceivers made the picture take on all the tints of a Divine Being. But to do this it was necessary to give Him a miraculous parentage, and surround His childhood with a false halo. By this means they counteracted all the true influences of His true human Christhood.

When the Brotherhood refused to acknowledge that Jesus was other than a true human soul, those enemies of the truth represented that they were denying the Divinity of Jesus. But what they did was to simply affirm that Jesus in Himself was only a human soul who had attained the status of the Christhood. But they likewise knew

that in the human Soul Jesus who had attained the status of the Christhood, there was present the Celestial Christ. Yet while they were always able to differentiate between the two, they also guaged the minds of those who professed to believe in the Christhood, and saw how impossible it was for them to teach the Celestial Christhood to such merely planetary souls. They were themselves members of the Celestial Spheres whence the Christhood originated. They were therefore able to have the Mystery of a Celestial Christhood interpreted to them by reason of their inherent knowledge of what it meant. And they likewise had been put on their guard not to tell the secret of that Mystery to minds which were incapable of receiving it. For the Christhood of Jesus could be understood by the children of this planet; but the Christhood which filled the human Soul in Jesus they could not apprehend. They would have degraded the Celestial Chrishood.

This was the reason for the silence of the Brotherhood when these deceivers sought to surround the life of Jesus with an unnatural history. They could not contradict the statement that the Christhood was Divine, since they knew that the Christ who spoke through the human Soul Jesus was Celestial. And not wishing to divulge the story of the Celestial Christhood lest it should be degraded like all the other Holy Mysteries, they remained silent. But their hearts were heavy within them. They saw how the mere outward life of their Master was being interpreted as a Divine Manifestation. They knew that no such manifestation could be given through a body of matter, however pure that body might be. They knew that the Divine could not be revealed through any material forms, because such forms were not created by the Elohim as vehicles for the human race. The Human physical form was not a creation of the Elohim. It was the outcome of the descent of the soul into matter, when the human race fell. These things their Master had instructed them in. They were the stories of the Upper Room, or rather, the Spiritual plane whence He drew them; and they are unknown to any but those souls who

formed the first Brotherhood in Jerusalem. These things had to be withdrawn lest the vulgar hands of those who were ever seeking for the material interpretations should also destroy them. But that did not happen until the story of the human Christhood had been perverted. When the betrayers of the truth within the Church at Jerusalem showed the kind of outward Divine Kingdom for which they looked by rearing in the name of the Master a kingdom whose aims were only a refined materialism, the Guardians of the Sacred Mysteries given by the Christ withdrew them again. For the Brotherhood saw that the Master's life and work must indeed be preserved against the false presentation given by the Church. For though St. James was the Chief Teacher in that Community, he had no directing power; for he was only an interpreter for the Church. And though he was their chief teacher, and was able to tell them concerning the teaching of Jesus, he did not interpret to them the Celestial Mysteries. For he knew that they were not in a state to receive such. That Church was the primary cause of the Spiritual Mysteries being materialised. Its aims were so material that it soon lost what real spiritual aspiration it had, and laid itself out to grow in numbers and power. Its one desire was to be the centre of the New Religion, and to draw around itself all the outside forces by which it might be raised on to a pedestal and be acknowledged "the light of the world." It gave itself up to mere world-dominion, as was seen in the attitude which it took upon the Pauline controversy. For it was not the Brotherhood but the Church which gave Paul sanction to teach the New Religion as one who understood its sacred Mysteries. And it was the Church which gave out to the world the interpretation of the life and teachings of the Christhood found in the occult record. For the story of the life of Jesus was unknown to all but His few intimate followers. The Jerusalem Church was thus the cause of the perversion of all the truth concerning the twofold Nature of the Christhood, even as the Jerusalem Brotherhood was the centre whence emanated the story of His

Christhood as recorded in such passages of St. John as were not tampered with. For when the Church succeeded in circulating such a picture as is to be found in the occult record from which the synoptics were built up, as to the life and work of Jesus, the Brotherhood felt that, whilst they must sacredly guard the innermost sense of the Mysteries, yet it might be well to tell such parts as would give to the people a truer view of the Christhood. And it was this desire which led St. John to write the Logia of Jesus. The Acts of Jesus by St. Matthew had been so misunderstood and perverted that St. John felt the necessity for giving a spiritual picture. That drawn by St. Matthew was Jesus the Christ; that presented by St. John was the Celestial Christ. The two were a brief likeness of the Divine Master.

Now, when the Church saw that the Brotherhood were determined not to divulge the inner sense of the Sacred Mystery of the Christhood, but to preserve it inviolate, the Church commenced to persecute the Brethren. It was under the leadership of him who had betrayed the Christ to the Jews, and who had prepared them to lay hold of Him, and have Him condemned to death. For, as we said in a previous issue, he was the instigator of the Church being reared in opposition to the Brotherhood. And he took care that there should not be left one stone unturned by which he might destroy that Brotherhood. For in his heart he always hated the Brethren because of their love and devotion to the Master. And he specially hated the Brethren who had been most intimate with Him. And when he saw that the Church could not destroy the influence of the Brotherhood, he set to work in the direction of the false picture of the life and teaching of Jesus. And, as the result of his endeavours, there was compiled the strange story as told in the occult record. And when he had succeeded in doing this, the Brethren felt that the time had arrived for them to act. And, in later years, when the Brotherhood had dissolved, he succeeded in betraying one of them.

This was the end of a career of deception. He had

no truth in him, though he constantly professed to be the apostle of truth. He loved to be regarded as the first when he followed the Master, and, failing that, he betrayed Him and His teachings to the enemies of truth. For that purpose came he into this world. All his incarnations prior to the Christ were with the like end in view. He always desired to lead the world; and, when he could not do it, he sought to deceive it. He was the spirit of deception presented in the Monologue of Job who ever sought to afflict those who would not follow his way. He was the evil one spoken of in the Book of Esther as Haman, the great enemy of the true Esther or Soul. He was Balak the King of Moab who is said to have asked the prophet to curse Israel; for the story is not history on the physical plane, but on the occult. For it was there that he wrought all the evil. For Baal means the prince of darkness, and Balaam means the soul who has been ensnared by Baal. And so the one who curses the Divine truth is as one who has been ensnared by the great deceiver. And as Baal means darkness, so Balaam means the son of darkness. And as the true soul who is functioning on the spiritual plane is denoted by the term Israel, so to curse Israel was to make that soul's path impossible. The allegory belonged originally to the Mysteries, but was degraded by the very same spirit as that of which we write. Yet the Balaam story had likewise another signification. It was also the picture of what was to take place in the life of Jesus. The latter knew that it would take place, hence his constant sadness and sorrow. He knew it loomed ahead of Him, hence was He as one whose life was full of grief. And the passing references to it in His conversations with His more intimate disciples were only the outcome of His constant expectancy of its coming. For He knew that the Christhood had to undergo the same experience as did the Celestial souls for whom that Christhood had been lived. And He knew that the Christhood would be perverted by the same spirit. For the Celestial Soul who manifested through Jesus was cognisant of all that

would happen to the Human Christhood. But the Human Jesus could not have known without losing something of the true character of a human soul. And had He known everything which lay before Him, He would not have been a human soul, but a Celestial Spirit only. And had His Christhood been purely Celestial, then He could never have given to the whole world of souls—Human and Celestial—the beautiful life of His Human Christhood. But the betrayal of that Christhood by the spirit who had so often betrayed the Divine, was not the result of any act on the Divine part such as is indicated in the occult record : it was the natural sequence of a long series of attacks made on the Divine by this same spirit. For the mere vehicle of the betrayer was called the Zealot ; but he was an embodiment of evil. His body and lower mind were only the instruments of the one who wrought so much devastation on the Planet ages before ; who had been the chief worker in the destruction of the planes of the Planet-Soul ; who had led the Planet's children into states of material existence ; and who laid deep plots for the enslavement to matter and the ultimate utter destruction of the Celestial Souls who had come to the aid of the Planet and its children. And, in order that Jesus should pass through a like experience to that undergone by these Celestials, it was arranged that, should the same spirit attack the Christhood, his power should not be broken by the Christ, but that Jesus should pass under his bann, even as the Celestials had done. And this was the thought which was in the mind of the Christ when he referred to His coming betrayal. For though He could not see everything in the lower soul as He did in the Celestial Soul, yet He knew that the enemy had decided to attack him, and that when he did, it would probably take the form of death.. And this thought constantly haunted Him lest His mission should not have been completed ere it was accomplished.

But the whole story of the manner in which the betrayal was effected could not have been foreseen by Him. He was put under the like limitations as those of

the system from which He came. He was in very deed tempted like as they were, in order that He might be able to aid them to overcome the same enemy. In this way was his Human Christhood shown to be a reality. Had it only been a Celestial Christhood, then He could never have undergone the human experiences which befell Him ; and, if His Christhood had been only Human, He would not have been able to endure what He passed through. For, when He was betrayed by the spirit of evil, He had the power to resist. He was not taken at the moment when He was off His guard, and delivered into the hands of the religious powers as a blasphemer because He had called Himself the Son of God. For He always knew that such an end awaited Him. These same religious leaders were also evil spirits who had aided the betrayer when on the occult plane. And they were the same spirits who, during the second century, laid the foundations of the Papal See. And yet once again, these very same spirits, during the fifth century, made the Christhood and all His sublime teachings nothing more than an intellectual code, as a set-off to the Neo-Platonic philosophy. These spirits were all reincarnated during the second and fifth centuries. They have often been re-incarnated since. And not a few of them are in the Western World to-day. They are known by all those who have reached the line of the plane of the Celestial World. And they are no longer permitted to make the return of the Celestial Souls to the system of the Sign of the Luminous Cross, impossible ; for the Head of that system has triumphed over their machinations, and made their snares to be exposed. And the return of the Celestial Souls to their own system will now be possible, because the kingdom of refined matter which these evil spirits created, has been overthrown, though it is still active for evil. But it will never be able to deceive the Celestials any more. For it no longer possesses the magnetic power to destroy the inner sense of the Mysteries.

The betrayal of Jesus was not the open thing it is represented to have been in the occult record. There was a

subtle purpose in making it appear as something done in public. For the betrayer had to cover his idenity so that he might remain unknown as such, and be able to enter the newly-formed church. There was only one Judas amongst the disciples, and he was the son of Alpheus. The name of the betrayer as found in the occult record was the name given to him when that record was written. His real name by which he was known in the Early Church was Matthias. But, when he joined himself to the circle of disciples, he gave his name as the Zealot. The word denotes the perverter. And it was his work to pervert and materialise everything he heard in the circle. He was not always present but he was never absent when he could avoid it. It was important to his work that he should see and hear everything that was said and done, so that he could the more easily pervert the truth. Once he overheard the Master say that He knew who should betray Him, so it made him more guarded in his conduct. And through being more guarded in his actions, he was able to discover who were the intimates of Jesus in the circle, and to avoid them whenever he could. In this way was he able to keep within the circle. For the more intimate disciples were too much concerned with the Master and His teaching to take any note of the conduct of other members. And thus did the Zealot succeed with his schemes for the destruction of the Christ by having Him betrayed. He only remained in the circle till the betrayal, and then hid himself so as to be able to appear when his hour had arrived to attack the newly formed church. He went into the wilderness of Judea and was there during all the trial scenes and the sad events which followed, and did not appear until the first Christian Community was formed. He then entered that Community and sought to turn it into a means by which he could glorify himself, and pervert all the teaching which might be given by those who had been in the inner circle. And so well did he succeed that the Community very soon took his counsel rather than that of the Brethren who had intimately known Jesus. And so the

Human Christhood went the way of the Christ Himself. It was crucified between two thieves—on the one hand, the love of a material kingdom, and, on the other, the love of place and power. The uncorrupted Epistle of St. James is a remarkable commentary on the spiritual state of that Community.

The Human Jesus therefore has never been truly known. There is no picture of Him on the earth. He never was truly known except to the handful of faithful souls—men and women—who surrounded Him during His mission as the Christ. But His Christhood may yet be seen when men and women seek for it in the right spirit. He may be discerned shining through the veil which the occultists have thrown over Him to hide His true Humanity. He may be seen even when the Logos is speaking through Him. When souls are seeking in the right spirit they will discern Him. And they will see and feel that His Human Christhood was a reality. And the knowledge that the Christhood had a truly human side will enable them to understand how the Master could be betrayed and suffer even unto the death of the body. And the knowledge that the Christhood was truly human, and was lived for them, may enable them to press forward towards the realisation of Christhood in themselves.

J. TODD FERRIER.

Give us—amid earth's weary moil
And wealth, for which men cark and care,
'Mid fortune's pride and need's wild toil,
And broken hearts in purple rare,—

Give us Thy grace to rise above
The glare of this world's smelting fires!
Let God's great love put out the love
Of gold and gain and low desires!

Still sweetly rings the Gospel strain
Of golden store that knows not rust;
The love of Christ is more than gain,
And heavenly crowns than yellow dust.

C. F. ALEXANDER.

SOUL OF MY SOUL.

SOUL of my soul, that hast come to earth
Out of thy heaven of dream and rest,
Entering in through the gates of birth,
Touching our life in the manifest,
Show me the path for my wayward feet,
That they may follow unto thy goal ;
Bring me with thee into concord sweet,
Soul of my soul.

I was groping and deaf and blind,
Until I awakened, with glad surprise,
Unto the mind in my inmost mind,
Looking on life through immortal eyes.
Visions of truth, like an angel throng,
Over my heart in the silence stole,
Filling my being with joy and song,
Soul of my soul.

Substance from shadow and truth from dream,
Back of the mask it was mine to see.
Evils and terrors and things that seem,
After that hour lost their hold on me.
Symbols are these that will pass away,
Thou will live on while the æons roll—
Onward and upward thy golden way,
Soul of my soul.

All of the past is enclosed in thee ;
All of the present to thee relates ;
All of the promise of things to be,
Embryo-like, thy unfolding waits.
Heaven in thee in its own good time
Shall be unrolled as an open scroll,
Showing the record of things sublime,
Soul of my soul.

J. A. EDGERTON

OUR ANIMAL KINDRED.

TOO often, the only recognised relation in which the lower animals stand to man, at least in our Western Civilization, is merely that of his slaves, "Given him," so the phrase runs, "for his use," man's practical interpretation of "use," being their exploitation during life and their slaughter at his pleasure for any supposed necessity of food, clothing, sport, &c. An interpretation which has resulted in the infliction of untold sufferings upon his victims, and inevitably, upon himself also. It is my design in the following paper to present the outlines of the very strong body of evidence which demonstrates the existence of a very real relationship between man and the lower animals, the apprehension of which is a help to the attainment of right feeling and conduct towards them.

From the study of Comparative Embryology, we learn that the human embryo in its growth from the ovum or single germinal cell to the fully formed human organism, attains successively certain well marked stages or phases of development which are of remarkable interest in relation to this subject of the relationship of man to the animals, is that each of them represents the attainment of a stage in the common embryonic evolution on which are built, as it were, the special developments peculiar to one of the great types of animal existence.

In other words the human embryo passes successively thro' the stages reached as its final goal by the developing cell respectively of the protozoon, the fish, the reptile and the mammal, and so identical is the process in each that at any of these stages it is impossible to predicate of any particular embryo whether it has reached the upward limit of its kind or whether it contains the potentialities of a yet higher evolution; and conversely, we are unable at any given stage in the growth of a human embryo to distinguish it from one belonging to an animal of the groups named which has reached the same development.

Thus man may be correctly regarded as a synthesis of the whole animal kingdom, recapitulating in his physical evolution the developmental history of the lower forms, and the lower animals as marking particular and persistent stages in the development of the human embryo. They have merely stopped short and are detained at a lower point on the road of anatomical and physiological evolution, at the head of which he at present stands.

This view receives definite confirmation, firstly, from the fact that the adult human body contains a large number of what are known as vestigial and rudimentary organs and structures, *i.e.* the atrophied or undeveloped "remains" in man's body of structures which were present in the early embryo but which are of no use to him as man, and which are to be found in fully developed and active condition in the bodies of various classes of the lower animals. And secondly, that a general similarity of structure is found in all the higher animals, the various parts of their organism being strictly homologous, for instance, the flipper of the whale, the wing of the bird, the forelimb of the cat, the ox, the horse and of man are formed on the same structural plan, the difference in outward form being merely due to the relative development of the various constituent parts.

Passing from the physical to the mental sphere we find at least in the higher animals, ample evidence of their possession of reasoning powers, which, though differing in *degree*, are identically the same in *kind* as those of man. Indeed, at one period of his life, the infantile, his reasoning powers are surpassed by those of many adult animals. The same is true of the emotions and some of the moral instincts, the possession of the latter by animals has been frequently demonstrated by the performance of acts of magnanimity, fidelity, compassion and self-sacrifice towards their fellows or their human associates.

Thus science bears witness to the existence of a Unity underlying all the diversities of animal form and structure; and its evidence in this respect is in complete harmony with the account of the physical crea-

tion of both man and animal given in the Sacred Writings which have come down to us from out those ages whose history is still unknown to the children of this Planet, but whose teachings are accepted as possessing Divine Authority by the Christian Communities.

Thus we read (Gen. ii., 7), of Adam the representative "first man," that "God breathed into his nostrils the breath of life, and man became a *living soul*," this last is the correct translation of the Hebrew "nepesh chayah," but there are no less than nine other passages in Genesis where the same Hebrew words are used, but as they refer to the lower animals the true meaning has been perverted in most translations, as examples:—"God said, let the waters bring forth abundantly the moving creature that hath a *living soul*." "And God created great whales and every *living soul*." "And God said, let the earth bring forth the *living soul* after its kind, cattle and creeping things and beasts of the earth." To every beast of the earth and to every fowl of the air and to everything that creepeth upon the earth wherein there is a *living soul*."

By comparing these true renderings of the original with those given in the generally accepted translations the reader will see how an important truth has been concealed. On the other hand, I would cite the two passages following in which the words are translated as they should be:—"Levy a tribute unto the Lord, one *soul* of five hundred, both of the persons, and of the beeves, and of the asses, and of the sheep. Num. xxxi. 28.

"Every *living soul* died in the sea." Rev. xvi. 3.

All the above passages unmistakeably declare the possession of this principle, "the living soul," as common both to man and the higher animals.

Whilst dealing with the Sacred Record I would call attention to the description given of the animals in the Golden Age, spoken of in the prophetic visions—an age when all things shall be restored—in which they are depicted as living in a state of innocence and harmlessness. The obvious inference from these descriptions being that man and the lower animals are so far essen-

tially one in their physical and mental natures that their response to psychic and spiritual influence only differs in degree, and this is also in harmony with our noblest thoughts concerning the Divine Compassion flowing out to and embracing all creatures..

A candid consideration of the evidence (of which I have given but a brief outline), irresistibly impels an unbiassed mind to the conclusion that, strictly speaking, there is but one order of physical life, and that the so called lower animals are records of the way man has come in his evolution, milestones as it were marking the history of the soul in its necessary path upward, ever upward.

Only by the acceptance of such conclusion can we apprehend the true relation of the animals to ourselves, as fellow members of the same great family and sharers with us of the same Divine Compassion, and only then can we realise the true meaning and depth of the declaration of the Christ "that not one sparrow falls to the ground without His knowledge." And with our realisation of their essential unity with us, and that their physical forms are the media by means of which spiritual Egos like our own are acquiring the experience necessary to their evolution towards the human plane, it becomes impossible for us to continue in acts of exploitation by cruel and excessive labour, and of mutilation and slaughter for purposes of sport, so called science, clothing, or food. Rather will it become obvious that our right conduct in relation to them can only lie in our protecting them from unnecessary pain, and in endeavouring to assist their development and education as far as their natures will permit, and thus to work in harmony with the purpose of Him in whose hands "Is the soul of every living thing."

Robt. H. Perks, M.D.

We who are deaf to suffering creature's cries,
Remember that their sound goes up to heaven;
Perchance a day may come when we shall crave
For mercy to be given.

THE NEW CRUSADE.

To recognise the good in everybody that we meet
Is like a quick Masonic sign upon the crowded street,
For instantaneous as light the warm electric thrill
Of loving sympathy awakes the higher thought and will.

Ah, children of the Kingdom, there is blessed work to do
For the world's regeneration, and God gives it now to you,
Not a moment should you linger in the old forbidden way,
You are Messengers of Freedom! You are Heralds of the Day!

No matter what appearances in any one may be,
But let the search-light of your love enable you to see
The Christ within each man or woman everywhere you go,
That waits to manifest Itself, and fuller Life to show.

HELEN CHAUNCEY.

WHO ARE THE BLESS'D?

They who have kept their sympathies awake,
And scattered joy for more than custom's sake—
Stedfast and tender in the hour of need,
Gentle in thought, benevolent in deed;
Whose looks have power to make dissentions cease—
Whose smile is pleasant, and whose words are peace;
They who have lived as harmless as the dove,
Teachers of truth, and ministers of love;
Love for all moral power—all mental grace—
Love for the humblest of the human race—
Love for that tranquil joy that virtue brings—
Love for the Giver of all goodly things;
True followers of that soul-exalting plan
Which Christ laid down, to bless and govern man;
They who can calmly linger to the last,
Survey the future and recall the past!
And with that hope which triumphs over pain,
Feel well assured they have not lived in vain.

PRINCE.

EDITORIAL NOTES.

THE HUMAN CHRISTHOOD.

The Story of the Human Christhood has never been fully and clearly told. The way in which He was surrounded by an unnatural glamour early in the first century, prevented Him from shining out in His true Humanity. Those who accomplished His betrayal and death took too much pains to defeat His mission, to fail in making His Christhood stand out before the world as unreal. They made it so impossible to the vision of the human soul, that these latter have never sought to attempt to attain it. The enemies of the whole of the human race have always tried to present spiritual things in such a form that they were practically harmless, in the sense that their true inspiration was killed. Now this is what happened to the Human Christhood. It was so veiled in its presentation through the doctrines built upon it, that it soon was lost sight of amid the conflicts which were waged. For it was not thought of as a state to which all souls must aspire, when the mind was engaged in conflict concerning whether or no He was Human or Divine, or both. And this was just what the enemy wished, what they anticipated, and what they accomplished only too well. They knew the power of the occult kingdom to destroy what was of great spiritual import, and they turned the whole history concerning the nature and mission of the Christhood on to that kingdom of the lower mind which we call the intellect. By doing this they succeeded in diverting the soul from the true perception of the Human Christhood and its purpose, to seek for their picture and interpretation on the plane of mere history. And when they did this, they knew that the true picture would become impossible. For they had all the experience of the past ages to guide them.

* * *

THE TEACHINGS OF ST. JAMES.

When the disciples who knew Jesus intimately saw the trend of things, they were greatly grieved in their souls; for they knew how very real His Human Christhood was, and how essential it was to have that picture of the Master presented to the world. But they had been taught by the Master Himself not to make strife lest it should rebound upon them. For they were not strong enough to undertake the defence of His Human Christhood against the subtle enemy. This fact

may be seen in the Epistle of St. James. There he only attacked their worldliness. His chief anxiety was to see the outward manifestations of a spiritual change in the members. When they gave themselves up to all kinds of worldliness, he had to rebuke them. Their love of wealth and show he had to repudiate. Their seeking for world-dominion he was compelled to denounce. And their absolute lack of spiritual fruit in the forms of humility, gentleness, and love, he was bound to point out. And these things so engaged his mind that he could not give any thought to the question of the nature of the Christhood. In his Epistle there are not any references to the Christhood. It is all taken up with declamation and exhortation. But there are strong evidences that he felt the coming disaster. He evidently anticipated some calamity when he affirmed that the evil one was seeking whom he might devour. For he knew that Matthias was within the Church, that he was the betrayer under a new character, and that he was urging the members of the Church to establish an outward kingdom. For though the intimate disciples knew that he had betrayed the Master, the less intimate followers did not know, and so his mask was never discovered, because the Brotherhood would not denounce him to the world. And this Divine Compassion on their part enabled him to continue his malignant labours undisturbed. So he was able to undermine the influence of the Brotherhood upon any members of the Church who were known to incline towards their view of the Human Christhood. And thus the deception grew apace. For, when St. James wrote his Epistle, the story which Paul had brought to the Church about his wonderful vision had gained so firm a hold of the minds of most of the members, that tbe Epistle was rejected as a diatribe against the teaching of Paul. And so its spiritual influence over those who were still open to the Spiritual Spheres was lost, and the mirage of Paul triumphed. For Paul was not like Matthias. He knew what was the truth in his soul, but was so occultly trained that he never could perceive the Celestial significance of truth, but always related it to the planes of the mind. He was a noble soul, generous to a fault, willing to give up everything for the work in which he was for the time being engaged. In character he was like a hero who would pass through anything rather than he should be defeated in his work. These characteristics are prominent in all his letters. But as he could not understand anything on the Celestial

plane, nor many things on the Spiritual, he constantly related all he learnt about Jesus from the Brotherhood to the plane of the occult-kingdom. And it was in this way that so many of the spiritual truths which were given to him came to be mixed up with so much that was purely occult.

* * *

THE CHURCH AS BETRAYER

When the Brotherhood recognised how easily the members of the Church were deceived by Matthias, and how much influence he had gained over Paul, they were disconcerted ; for they saw in such an influence nothing but disaster for a true presentation of the Christ-hood. They knew that Matthias had great power over Paul because, when Paul made the statement that he had seen a most wonderful vision of the Master whose glory was greater than that of the light of the sun in its zenith, Matthias had been present. And they had witnessed the effect of the teaching of Matthias upon Paul when he came up to the Community after his professed conversion. For, though St. James was the Teacher of the Church as one who had known the Master, yet Matthias also taught. But the latter took the weeknights when St. James was with the Brotherhood, and so had much opportunity to undo all the good influence of the true Teachings. This was the reason for St. James writing in his Epistle concerning the perverters of truth, men and women who were of double mind. And it compelled him at last to affirm the difference between a mere intellectual assent to truth and a quickening faith in its Divine power. And it also made him withdraw from the Church altogether, because he felt he could not identify himself with the kind of life which prevailed in the Jerusalem Community. But he never ceased to warn the leaders against the path down which they were leading the whole of the Community. For they had sought external power, and had aroused the civil authorities, who took means to break up their gathering and scatter them. They had essayed to take the place of judgment where the civil law was represented, and so brought upon themselves the hatred and persecution of the authorities. They even endeavoured to bring the Jews to think as they did concerning the civil powers, and thus prepared the way for the unspeakable horrors which accompanied the siege of the city. They likewise entrapped for a brief period the follower of Jesus who affirmed that he would never forsake or deny Him, and of whom Jesus

spake these words :—"Simon! Simon! the evil one had desired to have thee that he may sift thee as wheat; but I have prayed that thou mayest overcome." But that fresh betrayal was not of long duration. For he who had ever loved the Master long ages 'ere He came in His Christhood, could not be deceived as to the meaning and purpose of the teachings which the betrayer gave.

* * *

HOW ST. PETER WAS DECEIVED.

But the fact that St. Peter gave them countenance even for a short period was all that was necessary for their purpose; for they were then able to make use of his name when they began to collect the materials for the occult record. They required the aid which the name of an intimate disciple could lend them to give a show of authority to it. For in the early history his name always stood forward as the vicegerent of his Master. And by this means did these evildoers succeed in deceiving both the members of the Community and those of the various Pauline Communities into believing that St. Peter had given his sanction to the occult record. This was just the kind of influence to tell in its favour, because it was known that St. Peter and St. James had differed over the idea of the Master's kingdom. And when it became known that St. Peter had given his sanction to the idea of the outward kingdom, the influence of the Church grew greatly.

But it was a perversion of the statement which he made, though it enabled the leaders to lay the foundations of an external kingdom. For he had learnt from his Master that the Kingdom of God was *within* the soul, and could never be found anywhere, if not there. The Master had impressed this truth upon him; for he was frequently tempted to think of an outward kingdom, robed in material grandeur, and sceptred in mere earthly power. In his anxiety to see the kingdom arise around his Master, he often craved for earthly dominion so that he might wield it to this end. More than once had his Master to rebuke him for his material view of things. Never could he have forgotten the strong words uttered on this very question when the Master told him that he thought more of the ways of men in doing things, than of the ways of God. So St. Peter was not only betrayed into a seeming sanction of the outward kingdom, but all he had said concerning it was perverted. For he simply affirmed that, if the outward kingdom was carried on in the spirit of the Master, he

could not see any serious objection to it. But the betrayers of the Master seized upon the affirmation, and made it appear that St. Peter was in favour of founding it. They sent it forth by Paul that he had given his sanction to establish churches everywhere as centres of the Teachings. They made Paul their great emissary. For he was only too anxious to carry out such a world-embracing project under the insignia of a new method of redemption. And so the church grew; whilst the truth concerning the Human Christhood of Jesus became dimmer.

* * *

THE FIRST TRUE RECORD.

In the records of the life of Jesus great prominence is always given to His Divine Nature. Had He revealed to the world that He was a Celestial there might have been some show of reason for so writing; but when it is well known that He was a Messenger, and that He had come for a special purpose to gather together those who could understand His Message, it will be seen how little ground there was for them to build upon. So that the occult record which was produced by these betrayers shows that they must have had at their disposal other materials than could possibly have been gathered from the life of Jesus. And the question naturally arises, whence did they find them? Not in the simple statement given forth by St. Matthew. Nor yet in the Logia by St. John. These could not have furnished them with the long history of supposed events and imaginary conversations; for St. Matthew simply gave a brief record of the Acts of Jesus, and St. John only recorded the Sayings of the Christ. That by St. Matthew was called the Acts of Jesus because it briefly recorded the chief incidents in His life, and gave two pictures of Him in the trial scenes where He revealed the depth of His compassion, even in the hours of His own heart pain and sorrow. These were the look which He bestowed on the sorrowing and repentent disciple, and the look which He gave to His mother when she saw Him condemned. All the rest was taken up by the scenes of the trial, condemnation, crucifixion, and, what has been called, His resurrection. These were the only things stated in the first Record by the Brotherhood. And it was not until the true nature of the Christhood was denied by the leaders of the Church that St. John wrote his Logia, giving many of the Master's Sayings concerning the Christhood. But these occupied only a small space compared to the elaborate story told in the occult record.

Whence then did these occultists derive their information? Where did they gather all the stories which they have associated with Jesus? How did they know what were the conditions under which He was born? The disciples had not said anything Had they done so, it would soon have been common property. Yet not one word of these things is to be found in the whole of Paul's elaborate letters. He certainly speaks of Jesus as the Christ, because he learned that from the Logia. And he speaks of Him as one who was sent to redeem Israel; because, Paul was a Jew, and wanted to win the Jewish nation first. But when he is describing the mission of Jesus he always gives to it his own application. Yet not even the great apostle of the West knew anything concerning the inner life of Jesus.

* * *

THE EFFECTS OF DELUSION ON HUMAN LIFE.

Such self-evidencing truth would no doubt strike the minds of true men and women were they not carried away by the false glamour which the occult writings put around the Human Christhood. They would doubtless see that the true picture has never yet been given, and that the sooner it was given the better for the human race. But it is so difficult. For they have been deceived for ages, and have never seen a Christhood, because the Christhood presented in the occult record is not even human, and they are not in the position of Celestial Souls who have seen and known what Christhood means because they belong to a system whose members, with one sad exception, were all in the state of Christhood. So that the human race require to see that Christhood unveiled in order to understand it, and derive inspiration from it to seek its realization within their own souls. By this means alone can the human souls who make up the Churches find the true realisation of their own faith. They believe in a Christhood which is impossible to them because they are not of the same order; but they have been taught by the enemy to look for the realisation of that Christhood in the spirit world where souls go after they leave the body. They have been taught that a human Christhood was not possible, and that it was useless to try to attain it. And thus have they been ensnared into believing that their efforts would be abortive; and so have they been hindered in their spiritual evolution. Thus have they been deprived of a source of inspiration, and a picture to

which they could look as unto an ideal which they were to strive to make their own through conquest of the powers of Matter, both sensuous and supersensuous.

* * *

THE SOUL'S GREAT NEED.

When therefore men and women speak of the Christhood as something beyond a human soul, they reveal how little they have apprehended the vision of the Human Christhood, and how imperfect is their conception of what a true Human Christhood means. For the Christhood of a human soul could never be the same as the Christhood of Jesus. For in His case it was twofold. He was truly Human; but His Humanity was likewise the vehicle of the Logos. For the Celestial Soul who spoke through Him as the Envoy of the Father, was the vehicle on the Celestial plane of the Adonai. And owing to His soul having been a polarisation of fresh spiritual essences from two souls who had practically attained a state of Human Christhood, and who afterwards gave Him His physical body, He was able to live absolutely above the material influences of His age. But He was also a Celestial Christ in that He was the offspring of Celestials. And so He must stand far above the Human Christhood of any child of this Planet. But in His Human Christhood He showed what was to be understood by a Human Christhood. And by that vision was the human soul to be encouraged to seek for its attainment. For a true Human Christhood does not imply all that a Celestial Christhood implies. It could not, by the very nature of things. For the human soul belongs to the system of this Planet whose nature is not Celestial but spiritual, whereas a Celestial Christ belongs to a system whose members are all on the line of the plane of the Celestial World. The one must live in harmony with the Spiritual Spheres, whilst the other must live in harmony with the Celestial Spheres. The one lives from the Divine, the other lives from the Adonai. The Human proceeds from the Planet upwards to the Sun of the Spiritual Heavens, whilst the Celestial proceeds from the Sun of the Celestial Spheres down to the Spiritual, and thence to the Planet. But the human soul may indeed rise out of the Planet, and move upwards from plane to plane till it even also functions on the plane of the Celestial Spheres. But in doing so, it ceases to be any longer a human soul, because it has attained to the nature of a Celestial.

Such things have been attained by souls from other Planetary systems, and may yet be the crown of the spiritual evolution of the children of this Planet. For, when once the Human Christhood is seen and understood by the children of this Planet, and an earnest endeavour is made by them to realise it, the whole Planet will begin to function on the spiritual plane and cease to function continually on the occult kingdom; and the result will be a state of redeemed humanity. And when that has been attained by means of the soul seeking only for the highest on every plane of its experience, then this Planet will be in the position of one other member of the solar system; it will have all its children functioning on the plane of the soul. And it will then cease to be the instrument of disaster to its own companion Planets. And so the souls of the human race have the work of planetary redemption in their own hands. If they are serious in their religious professions and true in their aspirations; if they seek only the Divine Light and not that of the magnetic plane where everything Divine is inverted towards matter; if they really mean what their faith professes, and they are yearning towards the sublime realisation of that Christhood which they affirm they long for, but are assured is not to be possessed on this Planet; and if they will only open out their souls to the new influx of Divine Light which is breaking upon this Planet, and respond to the indrawing and upward-drawing of the soul through this new influx, then the attainment of true Human Christhood on this Planet will soon become an accomplished fact.

ANSWERS TO CORRESPONDENTS.

C. E. A. M.—(1) *The Souls of the Atlanteans.* When the Catastrophe happened, the souls of the Lemurians who peopled the Atlantis went to the New Plane which they had been instrumental in creating, and through whose existence the Atlantis was lost to them. That plane is now known as the Occult. It was fashioned by the excessive development of the mind. For great cycles of ages the mind of the soul sought to attain the mastery over the elemental kingdom in order to be able to turn its forces at will. Through this false step of the soul, the mind of the latter became inverted towards matter, so that it also at last came to reflect, like the lower mind, only the things of the senses. In this way did the new plane come into existence. It was first created within the soul itself. And by the constant functioning of the soul upon that plane, there were created fresh

and strange conditions. And these so changed the entire conditions of the magnetic plane of the Planet, that it ultimately became a plane of mere refined matter. For the new and strange conditions so acted upon the Spiritual Essences which composed the magnetic plane, that these were all changed into a tenuous form of matter. And as the magnetic plane became less and less spiritual, the higher mind of the soul became more and more material. And as the two acted and reacted upon each other, the whole of the human race were forced into functioning upon that refined material kingdom. By so doing for many cycles of ages, the Planet-Soul at last found itself compelled to change its polarity; and it was in the very act of doing this when the catastrophe overtook it. And so its foolish children perished. And so enormous were the physical changes produced by the sinking of the Continent, that it was not until long after the period known as the Meteoric, when meteors filled the entire upper firmament, that they were able to return to the physical planes of the Planet. And during all these momentous cycles they were inhabiting the occult kingdom.

(2) *The Children of Venus.* During the period we have described above, the magnetic conditions of the Earth became so great owing to the confusion of its various planes that, inadvertently, it inflicted a great wrong upon Venus. For at that period Venus was in a state of soul creation, and the first of her children had just reached her seventh plane when that plane, with those souls upon it, was drawn down upon the Earth by the powerful magnetic forces which were at play. And these souls were thus held in bondage to this Planet for ages. They had the misfortune to sink into very low conditions because they did not understand the earth forms which they saw, and knew nothing of the calamities by which this Planet had been reduced to spiritual impotence. They were, early in their visit, drawn down into some of the lowest animal forms by those very enemies of the Planet-Soul who had deceived both it and its children, not to name the Celestials who came to rescue them. And the souls who belonged to Venus were thus degraded by the very enemy who tried in vain to persuade the Planet Venus to materialise like the Earth. They suffered untold agony in their descent into the animal forms which they saw. They were dragged down lower and lower until they reached the serpent hells where the Celestials themselves had once been. They were the victims of the most terrible oppression. And had it not been for the magnanimous conduct of some of the Celestials who went down to them, they might have become utterly lost. But in their bondage they never forgot whence they had come, though their memories grew dimmer as the result of the terrible conditions. And when the Celestials found them, they were not easily persuaded of the fact that they could rise out of their hells. For, at the period we now name, the Earth had again undergone

a great physical catastrophe which prevented for ages any human souls from incarnating. And by rising to and dwelling in the occult plane, the children of Venus were able to gather fresh strength. And by this means did they gradually rise again to the plane of the Soul where they were able to function, and to eliminate all the influences of their long captivity.

(3) *The Soul's experience in a material body.* The reason why we are in material bodies is to be found in the same reason why the Planet-Soul is in a material form. The fall of the Planet-Soul into material conditions through not carrying out the mandate of the Elohim, was the greatest possible evil which could have overtaken it. For all its planes were perfect prior to its action in allowing itself to be deluded into the belief that it could best serve the Divine Purpose in the creation of human souls, if it allowed its outer planes to condense. To do this it had to move beyond the line of the Celestial plane. By this action it lost the power to direct its own forces on that plane, so that it gradually became fixed. And, when this happened, the first of its children were dwelling on that plane. But they did not materialise then. They were rescued by members of the system known as The Sign of the Luminous Cross. These are the Celestials of whom we constantly speak. The Planet's children were thus taken care of by them for many ages, during which they grew towards the realization within themselves of the Divine. But the like fate at last overtook them. For the enemy who had deceived the Planet-Soul, succeeded in persuading them also to assume material bodies, as they would then be able to live in harmony with the seventh plane of the Planet-Soul. And they unfortunately were ensnared.

The Divine Purpose was that all the Planet-Soul's children should move from the seventh plane inward and upward to the realisation of the fullness of their soul-life. As all the planes of the Planet-Soul were in themselves the reflection of the Divine Wisdom, the children were to learn from these planes that Wisdom. They were to gather from its light upon each plane the knowledge of the history of the Planet-Soul, and to see in it the manifestation of the Adonai as the Elohim. For each plane had within itself the tincture of one of the seven sacred Fires. And each had also within itself the Light and Energy of the Divine. But when the Planet-Soul fell into matter, these conditions were all changed, for the Divine Light which proceeds from the Elohim and the Divine Energy which is present in the Sacred Seven, had to be withdrawn. And so, when the children followed the parent, the whole history of the evolution of the human soul was changed.

A. M. L.—*The Use of Religious Symbols.* The use of symbols to express our religious thought seems not only most natural, but also absolutely essential to a developing humanity. Just as we require the signs of our language to express our ideas

when we write, or the sounds of our words to convey to the hearer our meaning, so it does seem as if it were impossible to have any language of the soul without expressing the ideas which are present to the soul in some material form. But this mistake arises from the wrong interpretation of both the soul and the ideas which dominate it. For the soul does not require any visual manifestation of its ideas, because it functions, or ought to function, on the plane of its own nature. And that plane is altogether spiritual. Its language is spiritual magnetic thought. It conveys its ideas upon the magnetic plane of the spiritual world. There they are all imaged to it when it is on that plane. If, however, it is functioning chiefly on the magnetic plane of the lower mind—the plane which is known as the Astral, then all its beautiful spiritual ideas will be presented as sensuous objects, which must find expression in the material forms. These ideas being thus inverted towards the plane of the lower mind, and, through it, to the fixed material plane, will be expressed just as we find them everywhere. And the only real help which they can ever be to the true culture of the soul, must be found in their sure testimony to the fact, that the things which they signify are not material but spiritual.

DENBIGH.—*Aids to Soul-Culture.* The question you raise is not only important but necessary. Yet is it difficult to assign rules of conduct to any human soul. For every soul must seek for itself the way into the Holiest. Some souls function only on the planes of matter, others on that of the occult or lower mind. For them no rules of a spiritual order could be given. They would not understand them. But where the soul is striving to function on the plane of the soul itself, which is spiritual entirely in its nature and aspirations, then such guidance as you seek may be safely given.

It is therefore necessary to assure the one who seeks counsel of this nature, that the soul must first be prepared to yield itself up to the way of the Divine ere it could hope to realise the Divine Life within itself. For there can be no such realisation from the plane of the lower mind. When the soul is prepared to enter into the Holiest, nothing will stand in its way as a hindrance; for it will surmount all obstacles in its purpose to reach the goal of Divine realisation.

THE EDITOR.

"Be just, be true, be wholly consecrated
To virgin right; so shall thy soul unchain
The powers that for the perfect man hath waited:
Though thought and instinct fail, bear every pain,
Till thy resolving elements are free
From the dread curse thy fathers cast on thee."

THE ASTRAL POWERS.

"THEY are the powers which affict and influence sensitives. They do not control, for they have no force. They are Reflects and have no real entity in themselves. They resemble mists which rise from the damp earth of low-lying lands, and which the heat of the sun disperses. Again, they are like vapours in high altitudes, upon which if a man's shadow falls he beholds himself as a giant. For these spirits invariably flatter and magnify a man to himself. And this is a sign whereby you may know them. They tell one that he is a king; another, that he is a Christ; another, that he is the wisest of mortals, and the like. For, being born of the fluids of the body, they are unspiritual, and live of the body."

"Do they then come from within the man?"

"All things come from within. A man's foes are they of his own household."

"And how may we discern the Astrals from the higher spirits?"

"I have told you of one sign;—they are flattering spirits. Now I will tell you of another. They always depreciate Woman. And they do this because their deadliest foe is the Intuition. And these, too, are their signs. Is there anything strong? They will make it weak. Is there anything wise? They will make it foolish. Is there anything sublime? They will distort and travesty it. And this they do because they are exhalations of matter, and have no spiritual nature. Hence they pursue and persecute the Woman continually, sending after her a flood of eloquence like a torrent to sweep her away. But it shall be in vain. For God shall carry her to His throne, and she shall tread on the necks of them.

Therefore the high Gods will give through a Woman the Interpretation which alone can save the world. A Woman shall open the gates of the kingdom to mankind, because Intuition only can redeem. Between the Woman and the Astrals there is always enmity; for they seek to

destroy her and her office, and to put themselves in her place. They are the delusive shapes who tempted the saints of old with exceeding beauty and wiles of love, and great show of affection and flattery. Oh, beware of them when they flatter, for they spread a net for thy soul."

"Am I, then, in danger from them? Am I, too a Sensitive?"

"No, you are a Poet. And in that is your strength and your salvation. Poets are the children of the Sun, and the Sun illumines them. No poet can be vain or self-exalted; for he knows that he speaks only the words of God. 'I sing,' he says, 'because I must.' Learn a truth which is known only to the Sons of God. The Spirit within you is Divine. It is God. When you prophesy and when you sing, it is the Spirit within you which gives you utterance. It is the 'New Wine of Dionysos.' By this Spirit your body is enlightened, as a lamp by the flame within it. Now the flame is not the oil, for the oil may be there without the light. Yet the flame cannot be there without the oil. Your body then is the lamp-case into which the oil is poured. And this—the oil—is your soul, a fine and combustible fluid. And the flame is the Divine Spirit, *which is not born of the oil, but is conveyed to it by the hand of God.* You may quench this Spirit utterly, and thenceforwarded you will have no immortality; but when the lamp-case breaks, the oil will be spilt on the earth, and a few fumes will for a time arise from it, and then it will expend itself and leave at last no trace. Some oils are finer and more spontaneous than others. The finest is that of the soul of the Poet. And in such a medium the flame of God's Spirit burns more clearly and powerfully and brightly, so that sometimes mortal eyes can hardly endure its brightness. Of such a one the soul is filled with holy raptures. He sees as no other man sees, and the atmosphere about him is enkindled. His soul becomes transmuted into flame; and when the lamp of his body is shattered, his flame mounts and soars, and is united to the Divine Fire. Can such a one, think you, be vain-glorious, or self-exalted,

and lifted up? Oh, no, he is one with God, and knows that without God he is nothing. I tell no man that he is a re-incarnation of Moses, of Elias, or of Christ. But I tell him that he may have the Spirit of these if, like them, he be humble and self-abased, and obedient to the Divine Word."

(From the Story of the New Gospel of Interpretation,)

EDWARD MAITLAND, B.A

THE DIVINE LOVE.

O Love that wilt not let me go,
I rest my weary soul on Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be.

O light that followest all my way,
I yield my flickering torch to Thee,
My heart restores its borrowed ray,
That in Thy sunshine's blaze its day
May brighter, fairer be.

O joy that seekest me through pain,
I cannot close my heart to Thee;
I trace the rainbow through the rain,
And feel the promise is not vain,
That morn shall tearless be.

O cross that liftest up my head,
I dare not ask to fly from Thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be.

DR. GEO. MATHESON.

WHERE TRUE PITY DWELLS!

SO much is being written and spoken on the subject of Pity towards the sub-human races, that the hour is timely when a word should be said on behalf of that Pity which knows no distinction between man and beast. There is a strange lack of *real pity* oftentimes where much is professed towards the suffering animal world. So frequently do we see men and women who are the chief exponents of true humaneness, themselves utterly unconscious of their own inhumanity towards the suffering members of their own race. They spend large sums of money in seeking to help towards such social conditions when vivisection and the taking of animal life for food shall be abolished. They expend their energies in this direction to such an abnormal degree, that they become utterly blind to the sufferings of their fellow-men. Nay, they even regard all such suffering as they may see, to be the natural outcome of these more apparent evils. And thus they ars driven to the vain conclusion that, were the horrors of vivisection and the barbarities of flesh-eating abolished, the world would soon become a very paradise of God. *So blind are they to the real cause of all the horrors and barbarities which they say they are combatting.*

But the basis of all true Pity must be found in these same suffering souls of men and women. For the basis of that pity we associate with the Divine, is *in* the Soul. It is the offspring of the Divine Compassion. And the Divine Compassion passes down through the various true planes of the world, touching the true life upon each plane, and using each true plane as the transmitter of the Divine Pity to the next. And so, whenever the Divine Pity flows out from the Divine, it must necessarily pass through the human soul ere it can reach the planes of the animal hingdom. And should the human plane be in such a condition that it cannot receive, in an understandable form, the influx of the Divine Compassion, it is impossible for that plane to transmit it to the animal kingdom. And, when that happens, the Divine Com-

passion is misunderstood. Yea, it is in many cases misrepresented. It is viewed as a mere pity for suffering creatures, whereas it is the outflowing of the Divine towards all true life.

The Divine Compassion could not pass by a human soul who sought it when on its way to the animal kingdom. The soul in which it resided could not be the one to ignore the need for making manifest that Pity for which all souls crave. It could not possibly miss the sublime meaning of the perpetual outflowing of the Divine Compassion towards human souls. It would never forget the sublime truth that, before the animal world can be emancipated from its terrible suffering, the human souls who must be the channels of that Pity must become fit vehicles for it to flow through. And long ere that Pity reaches the animal kingdom, it will have known the joy of making manifest in the most real and profound sense, the Divine Compassion towards human souls. For the pity which may be made manifest towards the poor sufferers at the hands of science and custom, must be known and translated within the kingdom of the soul. *For all* TRUE *pity is spiritual.* That which is less is not pity, but a mere counterfeit. For when no pity dwells within the soul towards other souls, there could not possibly be real pity towards the suffering animal world. Therefore men and women must not deceive themselves. If the true Divine Compassion be theirs, it will first seek manifestation towards those souls who are oppressed. For it meets those on its way to the animal kingdom. And it may not neglect such a manifestation. Indeed, it could not. For its very nature is such that it could not pass by any soul. And, if something in the one who professes such Compassion, makes him or her ignore the manifestation of that Compassion towards a human soul, we may be assured that such an one has yet to discover the true nature and meaning of the Divine Pity.

J. TODD FERRIER.

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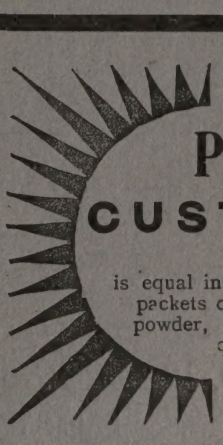

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